

A portrait of an elderly Hindu monk with a long, white beard and hair, wearing an orange robe. He is looking slightly to the right. The image is set against a white background, with a dark red rectangular area at the top left.

COMING TO THE PATH

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Cover: Tavayogi Thangarasan Adigal of the Sri Agathiyar Gnana Peedham Thirukovil Kallar

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PREFACE

It has been nine years since I came to the path of the sidhas. I am grateful to the following people who had directly or indirectly helped me on this journey of sheer amazement.

My parents, Avadaiyappa Chettiar and Valliammai and my siblings;

My wife and children:

Dr Krishnan, friend, sidha practitioner and astrologer who made me aware of the existence of the nadi;

My colleague Muralitharan Saminathan who spoke about his experience reading the nadi and pointed me to Sivabalan;

Sivabalan of the Agathiyan Shelter in Malaysia who had brought in the nadi reader Sentilkumar from India;

Nadi reader Sentilkumar of Avinasi who spent much time in locating my relevant nadi and who started me off on the path of the sidha with prayers to the sidhas;

Nadi reader T. Ramesh of the Sri Agastiar Sugar Nadi Jothida Nilaiyam who has faithfully been delivering Agathiyar's message for me forty two times;

Tavathiru Rengaraja Desigar of the Agathiyar Sanmarga Sangam at Ongkarakudil, in Turaiyur, Tamilnadu who has been doing service to mankind by feeding the poor with contributions from his followers and who has been doing tavam for a long time now for the wellbeing of mankind;

Supramania Swami of Thiruvanamalai, my first guru, who revealed my mission and began working on me;

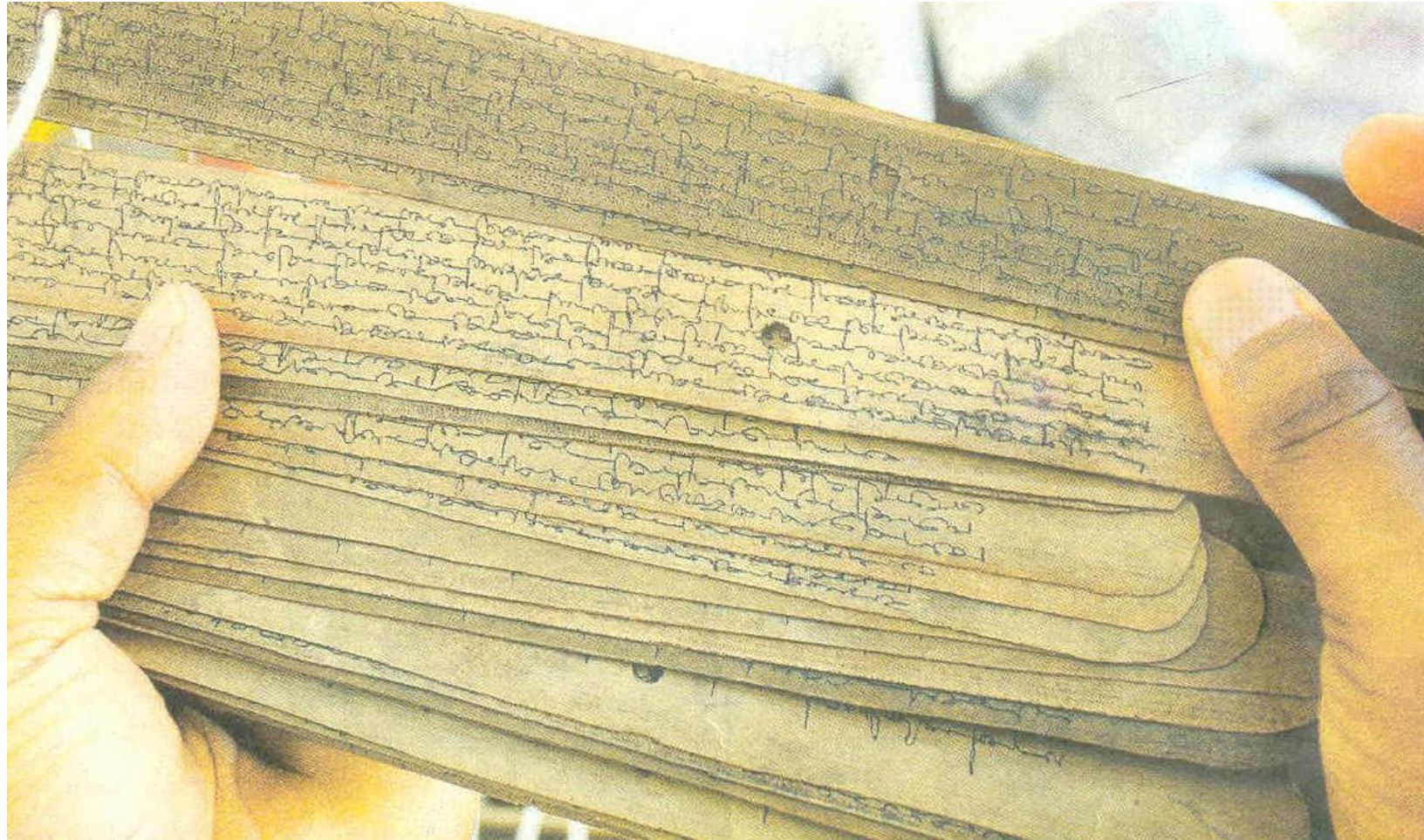
Tavayogi Thangarasan Adigal of the Sri Agathiyar Gnana Peedham in Kallar who took me in as a disciple and molded me further;

And finally to the almighty Lord who choose to shower his grace on this person and send his missionaries – Agathiyar, Ramalinga Adigal, Jeganathar and the sidhas, to save him from plunging further into ignorance.

Shanmugam Avadaiyappa.

Malaysia.

29 August 2011



CHAPTER 1

LIFE BEFORE READING THE NADI

I was having a carefree life with no problems, being the second youngest in the family of seven. My parents and siblings did not expect much of me. I landed a job which I enjoyed doing; married a beautiful lady both within and without and have two good children. I used to frequent temple worship. I was amused by astrology and after trying my hand at charting the horoscope, I changed my view and began to appreciate the astrologers. I read a lot but it only made me more confused. I wanted answers to life's questions but was not getting them. Then all these stopped abruptly when in a dream that I had Lord Shiva told me to keep in view my questions for a later moment.

Many years later I was made aware of the existence of the nadi which was writings on dried and treated palm leaves which could tell the past, present and future of individuals who came seeking it. I was amazed to be told about myself, my parents and siblings, my family, my education and career. The nadi

was supposed to have been written a long time ago by the Sidhas. I was more amazed when the nadi reader read out my past life. The future was also predicted. I left the nadi reading session in amazement at the sidhas who having lived many years ago, had the ability to look into the future and write about me. The sidhas have written extensively on sidha medicine and its uses in preventing, treating and curing diseases; astrology and its predictions for the future; and yoga and the means to attaining it.

I followed the nadi and as a result of it I was shown the path of the sidhas. The sidhas had fathomed god - the creator, sustainer and destroyer. What better person to approach than the sidhas who had firsthand knowledge of life's mysteries. The sidhas were authorities on the sciences. The sidhas experimented on life and had written extensively, much of it in Tamil. When I submitted myself to them they became a guide to me and they communicated through the nadi. The nadi chapters or kaandams that I saw the first time was amongst several other kaandams that could be consulted if the need arises. They number sixteen and more and can vary according to the various nadi centers that claim ownership of them. Besides these there are other revelations that came my way when I submitted to the sidhas. These were the Aasi Kaandams. If the sidha has a message for me I would be called in for a reading. This is how I ended up seeing the nadi a total of 42 times to date (29.8.2011).

The sidhas want us to follow in their tracks. They wish to share the blissful state that they are forever in. So for a starter they reveal our past birth and expose the deeds and wrong doings that we had done in the past. When we know and understand what we have done in the past we can understand the present better for the present is a result of the past actions and the future will be the result of the present actions. This is the law of karma that no one escapes. We reap what we sow. After making us realize the actions, both good and bad, that we had performed in the pasts they show us an escape route from the many problems and hurdles we would likely encounter if the hold of karma is not softened or eradicated entirely. The sidhas ask us to perform charity by whatever means available to us. This is a prerequisite if we are to remove the first veil that stands in the way of us and enlightenment. We will have a clearer understanding of the purpose and the role of having taken birth. The mission is revealed to you in stages. Till now the choice lies with us whether we would like to take up the challenge. We think we are given options but the truth is that the Lord determines everything. Whether one chooses to take option A and not B is predetermined too.

The sidhas send us a guru to guide us in person. We are no experts in recognizing a true guru so when the sidhas point us to one they save us the trouble of searching for one. They save us from being deceived and cheated or feeling used and manipulated by one. We are saved from the dangers of tutorship and discipleship to an ill-fated guru. We are saved from dangers from initiations and practices given by false gurus.

The sidhas and the appointed guru work on us to rid us of selfishness, jealousy, anger, greed, and other negative traits in us. They work on us to build good qualities in us instead. Having brought these vital changes in ourselves and being a charitable person now, the sidhas guide us on spiritual practices that can help lift us from the present stage of ignorance. Slowly they work on us, guiding us at every step. The only requirement on our path is to diligently adhere and follow their instructions and more

importantly being patient and not expecting immediate results. After many years of discipleship and holding on to their teachings, eventually the veil of ignorance is removed to reveal the light.

The sidhas hold the secrets to life and creation. They reveal these secrets to those deserving pupils.





CHAPTER 2

LEARNING FROM MASTERS ON THE PATH

The Sidhas and Their Teachings

Who are the sidhas?

Sidha Romarishi mentions in one of his writings the names of some of these sidhas. They are: Karuvurar, Bogar, Agathiyar, Sathainathar, Konganar, Brahmasidhar, Machamuni, Nandhithevar, Korakar, Patanjali, Edaikadar, Chandikesar, Vasamuni and Kamalamuni.

Sidha Agathiyar has mentioned sidhas who made it to his stature. They are Karuvurar, Konganar, Bhogar, Sattaimuni, Kamalamuni, Machamuni, Thirumular, Nandisar, Sundaranandhar, Korakar and Purushamiruga Yogi. In another song Agathiyar mentions the following names: Manickavasagar, Avvai, Nalyugi, Thirumular, Gnanasambandhar, Karuvurar, Thiruvalluvar, Kausigar, Vasisthar, Pambattisidhar, Appar, Sundarar, Sugabrahmar, Karkaipujandhar, Thanvathari, and Sivayogamamunivar.

Elsewhere there is mention of Athimula Navanadha sidhas: Anathinadhar, Athinadhar @ Vethandasidhar, Gajendranadhar @ Vilaiyathusidhar, Korakar, Sathoganadhar @ Yogasidhar,

Sathiyanaadhar @ Gnanasidhar, Mathanganadhar, Machendranadhar @ Nondhisidhar, and Vegulinadhar @ Maunasidhar.

There is mention of Saptarishis too: Agathiyar, Angirasar, Kasipar, Gauthamar, Pulastyar, Markandar and Vasisthar.

These sidhas strived to achieve godhead by means of performing austerities together with living a life of discipline. They then taught their disciples this path. Together they then laid them out in writings for the future generations to cherish and follow. Their writings are available in the Tamil language.

The sidhas perfected the means to enable the body to remain alive for generations and eons and to this date are believed to be living amongst us. The places where they either left behind their bodies to take on other forms; or where they hid themselves away from the eyes of the public; or where they sat in meditation and had their disciples bury them alive, are called samadhis.

A stanza from Yoga Gnana Sastra Thirathu lists these samadhis.

ஆதிகாலத்தில் தில்லையில் திருமூலர் அழகர் மலையில் ராமதேவர்
அனந்தசயனம் கும்பமுனி திருப்பதி கொங்கணர்
கமலமுனிவர் ஆரூர் சோதிரங்கம் சட்டைமுனி
கருவை கருவூரார் சுந்தரானந்தர் கூடல்
சொல்லும் எட்டுக்குடியில் வான்மீகரொடு நற்றொல் காசி நந்திதேவர்
பாதியரி சங்கரன் கோயிலில் பாம்பாட்டி பழனிமலை போகநாதர்
பரங்குன்றமதில் மச்சமுனி பொயூர் கோரக்கர்
பதஞ்சலி ராமேஸ்வரம் சேதி வைத்தீஸ்வரன் கோவில் தன்வந்திரி
திகழ் மயூரம் குதம்பர் சித்தருணையோர் இடைக்காடர்
சமாதியில் சேர்ந்தனர் எமைக்காக்கவே

- யோகஞான சாஸ்திரத்திரட்டு

Lists of 42 names of Sidhas, their place of Samadhi, ages, and month of birth, and star which originally appeared in Bhogar's 7000. (Source: *Sathuragiriyl Korakar Sidhar by Pa Kamalakannan, Vanathi Pathipakam, 2007)

Name Of Sidha	*Place Of Samadhi	**Age (In years unless otherwise stated)	**Birth Month/Star/Patha
Thirumular	Chidambaram	>1000	Puratasi/ Avittam/ 3
Ramadevar	Azhagarmalai	200	Masi/ Puram/ 2
Agathiyar	Anandasayanam	4 Yugas	Margazhi/ Ahilyam/ 3
Konganar	Thirupathi	800	Chitirai/ Uthiratham/ 1
Kamalamuni	Arur	>4300	Vaikasi/ Pusam/ 2
Satdaimuni	Sri Rangam	800	Avani/ Mirugasiridam/ 3
Karuvur Devar	Karuvur	300	Chitirai/ Hastam/ 2
Sundaranandhar	Madurai	800	Avani/ Revathi/ 3
Valmiki	Yethukudi	>700	Purathasi/ Anusham/ 4
Nandhidevar	Kasi	700	Vaikasi/ Visakam/ 4
Pampathi Sidhar	Sankaran Kovil	163	Karthigai/ Mirugasiridam/ 3
Bhogar	Palani	300	Vaikasi/ Parani/ 2
Macha Muni	Thiruparangkundram	300	Adi/ Rohini/ 1
Koragar	Poigai Nallur	80	Karthigai/ Rohini/ 2
Patanjali	Rameshwaram		
Thanvandri	Vaitheeswaran Temple	800	Aipasi/ Punarpusam/ 4
Kudambai Sidhar	Mayuram	-	Adi/ Visagam/ 3
Edaikadar	Thiruvarunai	100	Puradasi/ Tiruvathirai/ 2

* A stanza from Yoga Gnana Sastra Thirathu lists these samadhis.

** Bhogar 7000

Sidha Korakar mentions 64 sidhas who started madams and headed them. The lists are as follows:

*Information sourced from 'Sidhargal Kanda Ahvigalai Virathum Muligai Ragasiyangal' by Jegatha

*Name of Sidha	*Name of Sidha	*Name of Sidha
1 Agathiyar	22 Saruganandhar	43 Brahmandhar
2 Aghoramunivar	23 Saruvanandhar	44 Pulastyar
3 Amuthavanandhar	24 Sisuvanandhar	45 Puranavanandhar
4 Athimunivar	25 Sidharishi	46 Purananandhar
5 Anandhamunivar	26 Sidhanandhar	47 Machamunivar
6 Rasamunivar	27 Sivamunivar	48 Maunamunivar
7 Kamalanandhar	28 Sivanandhar	49 Muthanandhar
8 Karunaiyanandhar	29 Sinmaiyanandhar	50 Mularishi
9 Karuvanandhar	30 Sugarishi	51 Yathithamunivar
10 Kalanandhar	31 Sukiramunivar	52 Yegarishi
11 Kuruvanandhar	32 Suthanandhar	53 Yogarishi
12 Kurmanandhar	33 Sundaranandhar	54 Rudrarishi
13 Kauthamunivar	34 Suriyanandhar	55 Logavanandhar
14 Korakar	35 Saithanyamunivar	56 Vasamuni
15 Sachuthanandhar	36 Shiruvanandhar	57 Valaiyanandhar
16 Sattaimunivar	37 Thuruvanandharmurthi	58 Vanendramahamuni
17 Sandigamamunivar	38 Nandiyanandhar	59 Viswamunimaindhar
18 Sadhasivamamunivar	39 Pathanjalmamunivar	60 Viswarishi
19 Sadhanandhar	40 Paramanandhar	61 Viswanandhar
20 Sathiyandhar	41 Brahmamunivar	62 Vishnumunivar
21 Samaiyavanandhar	42 Brahmarishi	63 Vidhanandhar
		64 Viyasarishi

Today the sidhas do communicate through the nadi readings by nadi readers from the Valluvar clan in India. T. Ramesh of the Sri Agastiar Sugar Nadi Jothida Nilaiyam is from this clan and a genuine nadi reader hailing from Kumbakonam who now offers his services in Kuala Lumpur, Malaysia. He can be contacted at 06 016 9665039.

Sidhas also do appear to some. Tavayogi Thangarasan Adigal has been privileged to see them. During his days of roaming the length and breadth of India, Agathiyar appeared before him in the form of Light in the hills of Kallar. He was instructed to start an ashram on this hill and name it the Sri Agathiyar Gnana Peedham Thirukovil. Agathiyar has now instructed Tavayogi to place his statue at the very spot he gave darshan to Tavayogi. Today as I pen this work Agathiyar is being installed in the hills of Kallar.

The sidhas regard this birth as very auspicious and rare. The sidha known as Avvai in her writings says,

*'Rare indeed is to take a human birth,
Rarer than that is to be born with a perfect human form, sight, hearing and speech.
Amongst them it is rare to see one who does **austerities and charity**.
When one does austerities and charity the gates to godhead is opened.'*

Supramania Swami, Tavathiru Rengaraja Desigar and Tavayogi Thangarasan Adigal gave much importance to these two 'keys' to godhead – austerities (tavam/ tapas) and charity (danam/ dharmam).

A niece of mine was asked to move on to tapas now, since she had done enough charity, by Agathiyar in the nadi.

I realized the reason Agathiyar and the sidhas asked us to perform atonements or parikaram upon reading the nadi the very first time is to get us started on the path of spiritual advancement. By these actions besides cushioning the adverse effects of our karma we are being taught to be more generous, and charitable towards other human beings and to show mercy to the animal kingdom. Then they put us on a regime of performing prayers and offerings for a stipulated period of time. They guide us on yet another strict regime in the proper and appropriate diet to be consumed to prepare ourselves for further changes and challenges in the spiritual path. Then more regime follows in the form of asanas and pranayama followed by exercises on concentration which eventually leads to meditation.

I believe we are privileged if there is mention about parikaram in the nadi. Nadi reader Ramesh tells me there are some who are not shown this escape route from their past misconduct but instead are told in the nadi that they have to face the consequences. There was one seeker who was not shown mercy for he was told to leave because Agathiyar refused to reveal about him in the nadi.

I believe we are gifted if the nadi reader could locate our nadi. I believe we are gifted if there was mention of parikaram and means to lessen the hold of our past karmas. If we adhere and follow their instructions without stumbling along or without being suspicious and questioning its (the nadi) authority and without having doubts about the reading and the reader, the sidhas come forward to help us.

The sidhas having searched the nooks and corners of this earth for god, then searched into the mysteries of the body and soul and then found ways to evolve this body and mind into the ultimate medium for god realization to take place. With gods arrival and having achieved deathlessness, they offered these secrets and knowledge to mankind. They encouraged them to follow suit. Out of compassion, the sidhas are ever eager to share their experiences. They are waiting for potential aspirants receptive enough to come by. At other times they go to the aspirant, confront and forcefully bring him to their path.

The sidhas knew that not everybody could realize god in themselves immediately, so they paved the way where one would have to go through the four divisions of Yoga in a systematic way.

The four divisions are classified as 1. Chariya, 2. Kiriya, 3. Yogam and 4. Jnanam in the 'Sivagnana Siddhiar Supakkam'.

The four paths to Sivahood or godhead are revealed in Verses 270 to 274.

சன்மார்க்கம் சகமார்க்கம் சற்புத்திர மார்க்கம்
தாதமார்க்கம் என்றும் சங்கரனை அடையும்
நன்மார்க்கம் நால் அவைதாம் ஞானம் யோகம்
நற்கிரியா சரியை என நவிறுவதும் செய்வர்
சன்மார்க்க முத்திகள் சாலோக்கிய சாமீப்பிய
சாஸூப்பிய சாயுச்சியம் என்று சதுர் விதமாம்
முன்மார்க்க ஞாயத்தால் எய்தும் முத்தி
முடிவு என்பர் மூன்றினுக்கும் முத்திபதம் என்பர்

தாதமார்க்கம் சாற்றில் சங்கரன்தன் கோயில்
தலம் அலகு இட்டு இலகு திரு மெழுக்கும் சாத்திப்
போதுகளும் கொய்து பூந் தார்மாலை கண்ணி
புனிதற்குப் பல சமைத்துப் புகழ்ந்து பாடி
தீது இல் திரு விளக்கு இட்டு திருநந்த வனமும்
செய்து திரு வேடங் கண்டால் அடியேன் செய்வது
யாது பணியீர் என்று பணிந்து அவர்தம் பணியும்
இயற்றுவது இச்சரியை செய்வோர் ஈசன் உலகு இருப்பர்

புத்திர மார்க்க கமபுகலின் புதியவிரைப் போது
புகை ஒளி மஞ்சனம் அமுது முதல் கொண்டு ஐந்து
சுத்தி செய்து ஆசனம் மூர்த்தி மூர்த்தி மானாம்
சோதியையும் பாவித்து ஆவாகித்து சுத்த
பத்தியினால் அருச்சித்து பரவிப் போற்றிப்

பரிவினொடு எரியில் வருகாரியமும் பண்ணி
நித்தலும் இக்கிரியையினை இயற்றுவோர்கள்
நின்மலன் தன் அருகிருப்பர் நினையுங் காலே

சகமார்க்கம் புலன் ஒடுக்கித் தடுத்துவளி இரண்டும்
சலிப்பு அற்று முச்சதுர முதல் ஆதாரங்கள்
அகமார்க்கம் அறிந்து அவற்றின் அரும்பொருள்கள்
உணர்ந்து அங்கு அணைந்துபோய் மேல் ஏறி அலர்மதி
மண்டலத்தின் முக மார்க்க அமுது உடலம் முட்டத் தேக்கி
முழுச்சோதி நினைந்திருத்தல் முதலாக வினைகள்
உக மார்க்க அட்டாங்க யோக முற்றும் உழுத்தல் உழுந்தவர்
சிவன் தன் உருவத்தைப் பெறுவர்

சன்மார்க்கம் சகலகலை புராண வேதம்
சாத்திரங்கள் சமயங்கள் தாம் பலவும் உணர்ந்து
பன் மார்க்கப் பொருள் பலவும் கீழாக மேலாம்
பதி பசு பாசம் தெரித்துப் பர சிவனைக் காட்டும்
நன் மார்க்க ஞானத்தை நாடி ஞான
ஞேயமொடு ஞாதிருவும் நாடா வண்ணம்
பின் மார்க்கச் சிவனுடனாம் பெற்றி ஞானப்
பெருமை உடையோர் சிவனைப் பெறுவர் தானே

The translation for the above is made available by Veeraswamy Krishnaraj,

‘The journey in attaining Siva consists of four paths:

Tata Margam (Chariya), Satputra Margam (Kriya), Saka Margam (Yogam) and San Margam (Jnanam).’

1. ‘Tata Margam or Living in the world of Siva (The path of the servant). In the temples of Siva, cleaning the floors, decoration with flower wreaths and garlands, cooking many victuals for God and devotees, chanting the glories of Siva, lighting the sacred lamps, tending the sacred gardens and flower beds, serving the visiting devotees of Siva and attending to their needs are the Path of Tata Margam. They who perform these acts live in the world of Siva. When the ascetics smeared in ash carrying a staff and other accouterments of the ascetics visit the temple, the devotee must say to them, "I am the servant at your feet, What can I do for you?" Thus one should lower one's head and in humility perform the assigned work to serve the ascetic.’

2. 'Satputra Margam or Ritual worship of Siva (The path of the son). Fresh-smelling flowers, incense, sacred lamp, articles for ritual ablution of the idol, food offerings to God, five part purification, seat for the deity, invocation of the God in the form of Light and of life into the idol, invitation of the deity, worship by pure devotion, eulogizing God with love, offering flowers, keeping alive the sacrificial fire, doing all these ritual acts daily. By these acts the devotees abide very close to Ninmalan (Siva with no impurities).'



Figure 1 The Four Divisions on the Path as illustrated by Tavayogi

3. 'Saka Margam or attaining the form of Siva. Control of the senses; regulating the two breaths (in-breath and out-breath); realizing the essence of the six Adhara Kundalini Chakras with triangles and squares; worshipping the presiding deities of each Chakra; ascending to Brahma Randhra and inducing the lotus bud to blossom; stimulating the Sun Mandala there and helping the resulting Ambrosia spread all through the body; worshipping and meditating the effulgent Siva without remissness; and observing the Ashtanga Yogam. These devotees will get the form of Siva. (Also known as the path of Companionship – Ed)'

4. 'San Margam or (Also known as the true path – Ed). Wisdom from all Puranas, Sastras and Sacred texts of all External Religions; elucidation of all and rejecting the falsehood as untruth; knowledge of God, soul and fetters; acquisition of True Knowledge of the righteous path for attaining Siva; and merger with Siva without any differentiation among Knowledge, Knower and the object of knowledge. People in this just path acquire greatness and attain Siva.'

'San Marga Muktis are fourfold: Salokyam, Samipyam, Sarupiyam, and Saayujyam.'

The Sidha Sugabramam in the 'Gnana Suthiram' too mentions these four divisions,

நல்லதொரு பரமகுரு வந்த தாலே
நலமுள்ள சரியை வழி மார்க்கந் தோணும்
மெல்லவே சரியை வழி நடந்தாயானால்
விபரமதாய்க் கிரியை வழி விரைவில் தோன்றும்
வல்லதொரு கிரியை வழி கண்டபின்பு
மைந்தனே யோக வழி தெளிவாய்த் தோன்றும்
செல்லதொரு யோக வழி நடந்தாயானால்
திறமையுள ஞான வழி தெரியும் பாரே

Tavayogi always reminds us to move on to the next stage. Ramalinga Adigal had reached way out into the vastness of god realization and reminds us that there is more to it than the senses can make out.



I have tabled the various stages of spiritual experiences as revealed by Ramalinga Adigal (Source: An Introduction To The Philosophy Of Ramalinga Swami By Dr C Srinivasan, Published By Ilakkia Nilayam, Tiruchi, 1968)

Various States of the Soul	The 16 stages and above of spiritual experiences	Experiences (Nilai)	Stages	Paths
	<i>Sudha Siva Turiyateetam</i>			
	<i>Sudha Siva Turiyam</i>			
	<i>Sudha Siva Suzhuthi</i>			
	<i>Sudha Siva Sorpanam</i>			
There are still higher stages that Ramalinga Adigal hesitates to express.	<i>16.Sudha Siva Sakiram</i> Absolute Supreme Consciousness			
Body transforms into <i>Pranava Deham</i> or body of grace; Merges with <i>Arutperunjhoti</i> ; Deathlessness or conquest of death. Ramalinga Adigal mentions Muthuthandavar & Tathuvayarar as had attained this state.	<i>15.Guru Turiyam</i> Or <i>Siva Turiyam</i>	<i>Anandha Nilai</i> <i>Periya Siva</i> <i>Anubhavam</i>	6 th stage	6 th Divine Path <i>Samarasa Sutha Sanmargam</i>
Supreme grace flows and prepares aspirant for the next stage.	<i>14.Guru Suzhuthi</i> Or <i>Siva Suzhuthi</i> Supreme Tranquility		5 th stage	5 th Divine Path <i>Sutha Bothantham</i>
Descent of divinity in the individual.	<i>13.Guru Sorpanam</i> Or <i>Siva Sorpanam</i> Supreme Dream		4 th stage	4 th Divine Path <i>Sutha Kalantham</i>
Perceive god in the form of light; soul is saturated with compassion & love; experience of divine life (<i>Uyir Anubhavam</i>); Attains purified body or golden body (<i>Sutha Degam</i>); The extent of achievement is dependent on the grace of Arutperunjhoti; sees divinity in all creatures; sees god in the form the aspirant is ready to receive; enjoys supreme grace (<i>Arul Anubhavam</i>); Higher stages are heavenly stages and beyond human perception where the mind fails to conceive and all senses cease to function; <i>Uyir Anubhavam</i> in <i>Sudha Degam</i> ; Transformation to pure body; Love incarnate; Universality of love in all fellow beings; oneness in life; Sees the Divine in all life forms; Sees smallness of one and greatness of god; Spontaneous flow of god in him.	<i>12.Guru Sakiram</i> Or <i>Siva Sakiram</i>		3 rd stage	3 rd Divine Path <i>Sutha Nathantham</i>
Tasting god; glory of Arutperunjhoti; self realization on the soul as an atom brilliant as the sun; Soul charged with divine grace; Aspirant realizes the greatness of god grace and his smallness; Self Realization or <i>Atma Darisanam</i> .	<i>11.Para Turiyam</i> <i>Anma Darisanam</i> Supra Mental Perfection	<i>Anandha Nilai</i>	2 nd stage	2 nd Divine Path <i>Sutha Vethantham</i>
Shackles removed by Arutperunjhoti; Heavenly experiences. Above this stage god is un-manifested.	<i>10.Para Suzhuthi</i> Higher Ignorance Supramental Unknowing		1 st stage	1 st Divine Path <i>Sutha Sithantham</i>
Enjoys grace of lord and ecstasy.	<i>9.Para Sorpanam</i> Higher Dream Supra Mental Dream			
	<i>8.Para Sakiram</i> Higher Wakefulness			
Lust & veil covering the soul for generations are shed one after the other; Soul cleanse by Arutperunjhoti; Spontaneous impulse of love for god; Absolute union with <i>Brahman</i> .	<i>7.Sudha Turiyam</i> Perfect Experience Supramental Awareness 4 th Stage Of The Soul	Supreme grace <i>Arul Oliyal</i>	4 th stage	<i>Sivagnana Nilai</i>
Only god.; Neither dreams nor desires; Soul temporarily one with Brahman; Enjoys bliss.	<i>6.Sudha Suzhuthi</i> Perfect Ignorance Or Sound Sleep Or Dreamless State 3 rd State Of The Soul		3 rd stage	<i>Yoga</i>
Seeking to see the lord and feels inseparable; untiring search for god; Enjoys subtle things.	<i>5.Sutha Sorpanam</i> Perfect Dream 2 nd State Of The Soul		2 nd stage	<i>Kiriyai</i>
Spiritualist aware of momentary nature of life; Conscious of the world and external objects; Enjoys gross things.	<i>4.Sutha Sakiram</i> Perfect Wakefulness 1 st State Of The Soul		1 st stage	<i>Sariyai</i>
Human beings leading a mundane life without even a thought of its transient nature	<i>3.Jeeva Suzhuthi</i> Normal Ignorance		3 rd stage	
	<i>2.Jeeva Sorpanam</i> Normal Dreaming		2 nd stage	
	<i>1.Jeeva Sakiram</i> Normal Wakefulness		1 st stage	

I am blessed to have met Supramania Swami and Tavayogi Thangarasan Adigal, two genuine gurus, who were easily approachable and who have showered their grace on this person.

Supramania Swami of Thiruvanamalai and His Teachings



Figure 2 Supramania Swami

I went looking for an astrologer on the suggestion of my wife to chart my second daughter's destiny but instead met my first guru Supramania Swami at his village home in Nachananthal, 8 kilometres from

Thiruvanamalai. He revealed my future instead. We built a guru – disciple relationship over the next five years until he went into samadhi on 7th February 2007.

Supramania Swami was approachable and friendly. He had no following. He was living with his family. He earned sufficient to sustain himself and his family with astrology. He was forever chanting the name of the Lord; sometimes of Shiva; at other times of Murugar; Rama at times and that of his guru, Yogi Ramsuratkumar too. He took me on a pilgrimage of Annamalaiyaar Temple at Thiruvanamalai; an old Vishnu temple near his village; his Guru Yogi Ramsuratkumar's ashram; Ramana's ashram and Seshadari's ashram.

Supramania Swami was born in the temple grounds of Thirutani. Later he spent seven years in Thiruchendur. He used to watch Annamalaiyaar in the form of the hill from his home in Nachananthal which was eight kilometers away from Thiruvanamalai. He very much wanted to move closer to the Lord in the form of this hill and his Guru Yogi Ramsuratkumar's samadhi in the Thiruvanamalai township. Together we started on the grand venture of building a temple for Lord Murugar in this town. Swami scouted for a piece of land and eventually found one close to his guru's ashram. Work started on the temple. Then we decided that Swami should move to this plot of land and monitor its progress personally. We put up a kudil measuring 11 feet by 30 feet for him to stay in. One day a sidha stands at the site of the proposed temple and questions him why he was regressing to the path of bakthi. Swami realized a message was being delivered through this sidha and decided to stop construction of the temple.

Swami loved me as his own child. He waited for me to turn up at his kudil on my second visit to India, lead me to his altar and handed me a kavi. He parted with his rosary, his deer skin and above all his tavam to this person just as he had told me earlier that one should leave behind all things; even one's merits gained through his tavam.

I was blessed to witness the magical moment where Supramania Swami led me on a chant of the Yogi's name and the Yogi materialized amongst us, chanting together with us. Swami chanted the Yogi's name, 'Yogi Ramsuratkumara, Yogi Ramsuratkumara, Yogi Ramsuratkumara, Jaya Gururaya'. I followed suit. About ten minutes into the chanting, I heard another voice chant together with us. After about twenty minutes Swami stopped chanting and left the prayer room for the living area of his kudil. Swami revealed to me that his guru the Yogi had joined us in the chant. This miracle took place in 2005. The Yogi had gone into samadhi in 2001!

I realized the extent of Supramania Swami's devotion towards his guru where the guru reappears after going into samadhi to answer his disciple's call. And I realized too the extent of the grace and compassion of the Yogi who materializes in Supramania Swami's kudil to join us in the chant of his name (which was his Father's name too) even after going into samadhi for the sake of his disciple.

Olga Amman in 'Yogi Ramsuratkumar' writes,

'The lady sat down a little farther from us, towards the entrance door. After a few minutes, Swami told her to chant. The woman had a very beautiful voice. She chanted a

rhythmic tune that contained only these few words: Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar, Jaya Guru Raya.'

'Pretty soon, we too started chanting. We repeated the chant for a long time. Yogi was teaching us his mantra (a form of prayer). As it is said in more specific terms, he was giving us his Name – that is, a form of initiation. However, we were not aware of the importance of the moment.'

A similar incident is narrated by Gnabharathi in his book 'Tamizh Mannin Thanthai.' Ramalinga Adigal appeared before his disciple Kalpattu Aiya, 28 years after attaining the form of Light (Jhoti). This incident happened in 1902. I can imagine the greatness of Ramalinga Adigal; his grace and compassion that he had for his deserving disciple, Kalpattu Aiya, that he chooses to appear before him again after attaining Jhoti.

Supramania Swami on his part performs the same miracle as his guru Yogi Ramsuratkumar and Ramalinga Adigal when he appeared in my home in Malaysia after several months of going into samadhi. Upon completing the usual evening prayers, my hand phone rang. There was a missed call. The number that appeared was that of Supramania Swami. I was puzzled since Swami had gone into samadhi and I understood from his son Ramajayam the mobile line had been terminated. When I called the number I ended up talking to a stranger in Coimbatore, Tamilnadu. He denied calling me in Malaysia. Ramajayam too confirmed that he had terminated the number. After I had narrated this happening to my nephew, I realized a call had come in while I was on the line with him. The number that Supramania Swami used appeared again. Agathiyar then assured me in the nadi that this miracle did indeed take place.

Tavayogi Thangarasan Adigal of Kallar and His Teachings



Figure 3 Tavayogi Thangarasan Adigal

Tavayogi Thangarasan Adigal before becoming a mendicant (turavi), used to be a well known orator often chairing the many talk shows (pattimandrams) that was popular with the public. The talent he had as a proficient and convincing speaker was maximized now since he takes the stage again but this time to preach and popularize the path of the sidhas (Sidhar Margam). He was a successful businessman managing his cotton industry in Tirupur, Kovai. He was into politics and movies too. He became a disciple of Chitramuthu Adigal and came to be known as Thaaiveedu Thangarasan. He was a devout follower of Agathiyar and the sidhas.

Tavayogi had seen the worst of times when his business collapsed as a result of politics in India at that period of time; he had to hit the streets with his family; he became blind overnight, and was on the verge of committing suicide when he formed a determined resolve to belief in Agathiyar and let Him rule his life as He pleases. He regained his sight; his life picked up and he regained his lost treasures only to leave them all behind voluntarily this time. He handed over the responsibility of managing the company to his son and family and walked out of all the luxuries he had been accumulating.

His travels through India brought him to the hills of Uthiyur, Kolli, Sathuragiri, Pothigai amongst other sites of sidhas. He finally settled in Kallar, on the 9th km of the Ooty-Methupalaiyam trunk route. He started an ashram that he named after his guru the Sri Agathiyar Gnana Peedham Thirukovil.

Tavayogi Thangarasan Adigal's name was mentioned to me four years prior to meeting him. The nadi reader Sentilkumar handed me a leaflet containing an appeal for donations from Thaaiveedu Thangarasan towards the building of a temple for Agathiyar in Kallar, Tamilnadu. I had kept that leaflet. When the Tamil language newspapers carried news about the opening of the Agathiyar Nyana Peedham in Malaysia at Wisma Keringkat by Tavayogi Thangarasan Adigal in 2005, I searched for the leaflet that I had stashed away. I took it with me to see Tavayogi. He confirmed the leaflet was his. And thus began another beautiful relationship between a guru and a disciple.

Tavayogi invited me over to his ashram in the jungles of Kallar. Like Supramania Swami, he too waited for me to turn up at his ashram on my second visit to India. I was shown the live of a sidha; I was taken on early morning walks; we bath in the nearby stream that had its source in the mineral and herb-rich mountains of Ooty; I was shown how to conduct prayers to the sidhas; I was given an opportunity to do charity and feed the poor; and was given an initiation; I was blessed to be taken on a pilgrimage by Tavayogi to Sidha samadhis, caves and temples which included:

1. Agathiyar's temple at the Agneepureeswarar temple in Agasthiyampalli,
2. Karuvurar's temple at the Breehadeshwar temple in Tanjore,
3. Punakeswarar's samadhi at Chennimalai, Kovai,
4. Sivavakiyar's samadhi inside the temple at Sivanmalai, Kovai,
5. Konganar's cave at the hills of Uthiyur in Kanganam, Kovai,
6. Agathiyar's cave in the hills of Courtallam,
7. Ramalinga Adigal's cave and Dhakshanamurthy's cave also in the hills of Courtallam,
8. Agathiyar's temple at Kutraleshwarar temple in Courtallam,
9. Agathiyar's temple at the Agathiyar's Fall in the Pothigai hills, and
10. Bhogars samadhi at Palani.

Back home in Malaysia Tavayogi accompanied me to his Paramaguru Swami Jeganathar's samadhi in Tapah.

When Tavayogi visited Malaysia later, he taught me asanas which Agathiyar tells me in the nadi is to be treasured, cherished and put into practice; passed on a few of his books that he had written amongst them 'Andamum Pindamum' and 'Atma Vilakam'; and showed me how to perform rituals like abhisegam (ablution of the idol) and lighting the sacrificial light or fire (homam). Agathiyar often mentions he is extremely happy with the prayers that we conduct at home.

Tavayogi did not have me sit in front of him and preach to me; rather I had to observe and learn from him. I was given an opportunity to watch how he lived. I saw the humbleness in him; the kindness in him; and the simplicity with which he lived. He was not stressed out and often asked me to remain so. He must have guessed that I freaked out under stress. He asked me to be very patient when facing difficult times and circumstances. He asked me to be very patient with people. He asked me to remain calm in the face of problems and danger. He used to sit and entertain all those who came to him. To those who came with problems he did not dwell into the problems trying to find ways and suggests means to overcome it but instead asked that they pray to the sidhas to help clear these problems. He avoided taking on the karma of people.

Olga Amman in 'Yogi Ramsuratkumar' writes,

'Shortly before leaving this world, Ramakrishna who suffered from a throat tumor, had a vision of the Divine Mother who explained to him the reason for his pain: since he had purified many people troubled by lots of ailments, he had transferred their negative karmas upon himself.'

He was not one who easily parts with the intricate workings of the spiritual world although he preaches the basics of the sidha path to the masses. He once told me I had to wait twelve years before he would part with this knowledge. His ever faithful aid and disciple Mataji Sarojini Ammal too is waiting patiently for the day where he would reveal this knowledge.



Figure 4 Yogi Ramsuratkumar. Photo from Ma Devaki's 'Yogi Ramsuratkumar, the Divine Beggar'

Yogi Ramsuratkumar was Supramania Swami's guru. He joined us in prayer even after he had gone into samadhi. He came on the requests of his disciple. I was privileged to witness this miracle.

According to S. Parthasarathy who knew the Yogi for twenty-five years, and author of 'Amarakavyam - The Biography of Yogi Ramsuratkumar - The Godchild Tiruvannamalai', the Yogi performed his duties in a selfless way. As a teacher he was dedicated and as a family man he was lovable and loved his wife and children. The yogi loved all and hated none. He tried to bring the teachings of the Gita and Ramayana into his daily life. He kept a vigil of silence and underwent fast for days on end. As a yogi he remained in total solitude at Thiruvannamalai. He was in love with god and his manifestations. He upheld a selfless attitude, always giving and expecting nothing in return. He asked his devotees to perform good deeds, remember 'Father' at all times, and to dedicate all doings to the holy feet of the Supreme Father. The yogi would never hasten things preferring to let nature take its course. The yogi left behind his name for generations to come shall chant his name and derive bliss and obtain the grace of god.

From 'Waves of Love', published by Yogi Ramsuratkumar Bhavan, Mauritius, 2009 the author writes,

'According to Bhagavan, grace is not something separate, or unreachable. It is ever pouring on us. We must make ourselves fit to receive it.'

Will Zulkowsky, one of the first westerners to meet the Yogi, writes in his book 'Meetings with Yogi Ramsuratkumar', published by Yogi Ramsuratkumar Bhavan,

'No matter who came with whatever problem, Swami wanted always to know the names of those involved. He would usually write the name of the person in the air with His finger in Hindi, His native tongue. He then would proceed to describe that person in complete detail getting their essence. He quickly got to the root of the problem and usually had a solution as to how the problem could be resolved'.

Olga Amman quotes a Ganesan in her book, 'Yogi Ramsuratkumar',

'Yes, he (the Yogi) has three very personal ways for healing the problems of people. Yogi Ramsuratkumar works through his touch, by which he cures most physical problems; second, by giving the person something to drink. In this case, karmic afflictions are worked upon (karma, the effect of accumulated actions in lives, past and present). Finally, Yogi helps through smoking.'

'Another friend explained to us some time later: "Cigarettes in Yogi Ramsuratkumar's hands function as Vedic homa, the sacrificial fire. Through that fire Swami reduces a great part of his devotees' problems to ashes".'

Will Zulkowsky writes further on the Yogi,

'Even drinking tea with Swami was a unique experience. The tea was brought in a pot with the cups empty. Swami would then place each cup carefully in front of each person, then proceed to pour the tea. Once the tea was poured, after Swami sipped His tea, then could the rest begin. This was the protocol. Once I unconsciously moved my

tea cup closer after Swami had placed it. Swami then stopped, gave me a look and told me firmly I had just spoiled His work. He said then that he had to make some adjustment to compensate for my blunder.'

'Finally, we understand that He has His mission to do what He calls "the Father's Work" and seems to be totally immersed in this work.'

Ma Devaki writes in the introduction to her book 'Yogi Ramsuratkumar, The Divine Beggar' published by Yogi Ramsuratkumar Ashram, 2008,

'Those of us who attempted to find some details of Sri Yogiji's past life were at once admonished by him with a cryptic remark, 'There is no need to know the origin of Ganga or the places through which it passes. Take a dip in its holy waters and purify yourself. That will do.'

When a French writer asked the Yogi what was his message for the world the Yogi replied, as quoted by Ma Devaki,

'What message? This beggar has no material to give you. For messages, you must go to people like Ramakrishna Paramahansa, Ramana Maharishi, my Master Swami Ramdas, Ram Thirth etc. Enough has been said already. This beggar has no new message to give you. But Father has given a name to the world that can liberate people!-the name Yogi Ramsuratkumar! That's all! What can anybody write on this dirty beggar? Then what can anyone write on this mad sinner who is so lazy, who only eats, sleeps and smokes cigarettes which he buys with the money you people throw into his bowl?'

But Ma Devaki has this to say about the Yogi,

'It often seemed to the author that one glimpse of this beggar sage would wipe out Janmas from our Karmic sheet! This divinity in dirty rags walked the earth for most part of his life even as a street beggar, depending on chance meal with only an occasional roof overhead. However, there was nothing street-beggarly about his Divine Majesty, nor about his spiritual Ministry as the hidden savior of mankind. Indeed, one glimpse of such an inspiring Godman and his life story can indelibly impress upon us, the lofty truths of life in greater measure than scores of books on philosophy and Vedanta!'

And indeed he had a message for us as is carried in Ma Devaki's book,

"I am infinite and so are you and so is everyone, my friend. But there is a veil. You can see only an infinitesimal part of me. But have faith - no one is isolated. No one is separate. This sun, moon, stars, the tree, the stone, you and I all are related. When a blade of grass is trampled upon, a distant star trembles. It is all one life, my friend, one life! '"

Olga writes about Ma Devaki meeting the Yogi for the first time.

‘...Ma Devaki herself who shared with us the memories of her very first encounter with Bhagavan: “For quite some time, in the Eighties, I had been in search of an enlightened Guru like Ramakrishna Paramahansa and Ramana Maharshi. I also went up to the Himalayas every year, hoping for some miracle-man who could perform the miracle of my own transformation. But nothing happened to me despite the fact that some great souls granted me their darshans. When I went and knocked at the door of Sri Bhagavan in Sannidhi Street, on December 27th, 1986, little did I know about the momentous turn of events waiting for me! The very first appearance of him at the doorstep of Sannidhi Street shook the depths of my being, and tears began to stream down helplessly. He took my two friends and me right inside the house and made us sit in a row. He sat in front of me, and addressing himself to me in particular, he asked: “Can this beggar do anything for you?” He did it so gently, so tenderly that something stirred deep within me and I managed through all those tears to say, “I want to see God...” That’s all!”

“As if he had just heard the funniest joke ever, he began to laugh – pearls of laughter cascaded and filled the air with such richness that instantly everybody broke into smiles too, except me. I felt like a worm and thought I had committed a blunder. I began to sob. Then, all of a sudden, he stopped his laughter and said: “Devaki is a pure soul. She will see God. Devaki is a pure soul”. He repeated this sentence again and again. Then, Swami’s face turned a radiant red, eyes glowing like jewels. He raised his hand up in benediction, accompanying his gesture with a loud ‘HUM’ sound. The whole atmosphere became intense. All thoughts vanished and tears stopped. I felt a strong current passing through me, shaking my whole body. My entire being got centered on him – him, the sole Divine Presence. A beautiful peace and bliss descended on me. When I came out, it wasn’t me anymore.”

And the Yogi has this to say of Ma Devaki: “This beggar needs someone to take care of him. Devaki and the Sudama sisters are taking so much care of this beggar that this beggar cannot live without them.”

‘When a grief-stricken attendant asked him tearfully why he could not cure himself as he had done in many cases of cancer devotees, he replied with a quote from Swami Nityananda of Ganeshpuri, “That force is not for this body. That is only for the devotees. This body is mud and dust.”’

‘Again, when a devotee complained bitterly, why such a cruel disease should affect someone who had worked selflessly all his life, Bhagawan explained so graciously, “Father makes this beggar suffer for some cosmic balance.” But he added “This beggar can do much better work without this body” allaying fears of the devotees.

‘He also used to say, “If people understand Swami Nityananda of Ganeshpuri, they can understand a little about this beggar also.”’

Olga also writes about a visitor and the Yogi's attitude towards him.

'After a few moments, one of the devotees explained to Bhagavan that he had come from Calcutta, and that his journey had been very long. "These three ladies (Olga and her companions – Ed) come from Italy", was the saint's comment. Yogi asked the same devotee: "Don't you have a Guru in Calcutta?"

"Yes, I have", the man answered, and told his Guru's name.

"Then, why don't you follow him? Why do you need to visit this beggar?"

The conversation ended there.

Olga shares Ma Devaki question to the Yogi regarding materializations.

'Swami explained: he had not been given that work by Father. Some mahatmas – he specified – may initially perform this kind of wonder for instilling faith. But he advised those present not to aim at ten paisa in a rupee. If he wished, they also could materialize. That, however, was not the point. He directed his devotees to concentrate on the full rupee, not on a small part of it.'

Olga says, "He bore insults and even beatings with total acceptance, as if they were gifts from Father." Ramana too was beaten up by looters who entered his ashram but Ramana remained calm and took on the blows. Olga adds, "Therefore, at a higher level – the one of Yogi Ramsuratkumar – what is generally called evil, violence, abuse, has its cosmic function".

If only we could uphold the Yogi's understanding of the world and its happenings, we would be enlightened in a second: "Everything is perfect because everything happens by the will of my Father. So, nothing is wrong in this world. Everything is perfect".

I remember when I asked to see Agathiyar and Ramalinga Adigal, Tavayogi questioned me back whether is that what I really wanted and added that the sidhas will appear but what we should ask for is to merge at their feet.

In 'Yogi Ramsuratkumar' by Olga Amman, the greatness of Rishi Shuka is mentioned.

'About a great Rishi Shuka Maharaj, the Upanishads say: "The universe is his. Nay, he himself is the universe". In the Mahabharata there is an even more clarifying story about this saint, when he was only a sixteen-year old boy: "Vyasa, his father, called him, "Shuka, my son, where are you?" The trees everywhere in the forest started vibrating, "I am here, I am here, I am here"'.

The greatness of Rishi Suka is likened to the Yogi by Olga Amman. The Yogi expresses his devotion to god in his own words: "Remembering my Father is life. Forgetting my Father is death".

Ma Devaki writes further,

‘The same Bhagawan also never missed a chance to hammer upon his body-conscious devotees, “Where is Yogi Ramsuratkumar”? (Pointing to his head and feet) Is he only from here to here? Those who think so will become narrow, selfish and miserable. He is here, there, everywhere. There is no place where this beggar is not.” Bhagawan in truth is both Saguna (the form) and Nirguna (the formless) and ever so many besides!’

‘Shridi Sai Baba said, “My tomb will speak. My clay will give you replies. My shrine will bless my devotees and fulfill their needs.” Brihadaranyaka Upanishad (III-2-11) says that even long after a Jivanmukta leaves his body, the Samadhi where the body lies interred, continues to confer fulfillment of the material desires as also immense spiritual benefits to the devotees who circumambulate the Samadhi and pray to that saint. Those disembodied saints also become the Gurus of some earnest seekers and continue to guide them. It is presumably because (vide Brihadaranyaka Upanishad), the vital life-force (Prana) and the forces responsible for speech etc., of a Jivanmukta do not go anywhere else after death but continue to be earthed and absorbed in that very place.’

Yogi Ramsuratkumar went into samadhi at 3.19 a.m. of February 20th 2001.

Ma Devaki writes,

‘The un-manifest reality that embodied Itself in order to ward off the dark forces that constantly harassed the world and redeem souls from their abysmal ignorance of life and its purpose, freed itself, for its own reasons, from the fetters of the body that housed it so graciously, so resiliently thus far. But now, it shines forth within all beings as their very conscience, as their very consciousness, in an incessant vigil over them. The Godman, who defied all attempts at definitions, stands there apparently in the narrow confines of the embodied Vighraha with his hand raised in perennial benediction, out of his boundless compassion for his form-loving devotees.’

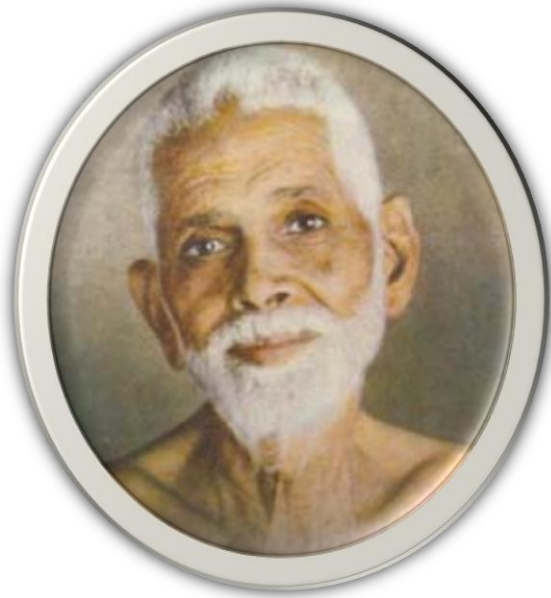


Figure 5 Ramana

In the publisher's note to 'The Path of Sri Ramana' (Part Two) by Sri Sadhu Om, published by Sri Ramana Kshetra – Kanvashrama Trust, Thiruvanamalai, 2006,

'Moksha implies the absence of any "person" which implies having given away or "surrendered" one's individuality.'

Sadhu Om reveals this "person":

'The Vedas teach only the final truth known as 'no creation' (ajata), the import of which is as follows: "No such thing as the world has ever come into existence; what you see is not the world; it is only you, the real Self. Other than you, nothing has ever existed. There never was any such thing as creation, sustenance or destruction. You alone exist".'

'After an 'I' rises, everything raises - Ulladu Narpadu verse 23'

'As soon as we rise as an individual soul, the dyads or dvandvas (the pairs of opposites such as good and bad, pleasure and pain, and birth and death) and the triads or tripitis (the three factors of objective knowledge such as the seer, the act of seeing and the object seen) all seemingly come into existence.'

'Since the dyads and triads appear only when we rise as an ego, a limited and confined individual soul, they all exist only by depending upon the ego as their support or base,..'

‘If the ego comes into existence, everything will come into existence. If the ego does not exist, everything will not exist. The ego itself is everything - Ulladu Narpadu verse 26’

‘If the thought ‘I’ does not exist, no other things will exist - Sri Arunachala Ashtakam verse 7’.

‘Whatever has appeared is bound to disappear; whatever has been created is bound to be destroyed; whatever has been born will have to die, whatever has come will have to go; whatever has been newly known by the mind at one time will have to be forgotten by it at a later time. But that which always exists without appearing or disappearing, without being coming or going, and without becoming known or being forgotten, alone is the eternal reality; that alone is our true nature. We were never born; only our body was born.’

‘Be they gross, subtle or causal, they are after all “a body” only! So long as one identifies oneself with anyone of these three bodies as ‘I’, it is only ignorance.’

It is only the body which is very limited that is felt by man as ‘I’. Through such restricted feeling everything that he sees - this world and all its living beings - seems to him to be different from himself.’

‘Therefore, in the name of reform let not man’s ego rise and spoil him as well as the world. First, let us control these kinds of emotions and make the mind calm.’

‘I’ and ‘mine’ are the root-impurities of all other innumerable impurities such as lust, anger and the like.’

Knowing the reasons that are preventing him from attaining Moksha, he now starts on a journey of transformation.

Sadhu Om describes beautifully the progressive transformation of the individual seeking realization of the true self:

‘The methods of removing the impurities vary according to the maturity of the aspirants.’

‘To the aspirants who are very intent on removing their impurities, the impurity in the form of ‘mine’ being gross rather than the impurity in the form of ‘I’ which is subtle, come first within the range of their perception. Then, one with sincere yearning, at once starts rejecting everything saying, “Let it not be for me”. This leads to renunciation.’

‘Another type of aspirant kindles within him the feeling of sacrifice saying, “Let all these (of mine) are for others and not for me”. Karma Yoga is framed having the principle of the second type of aspirant as its base!’

‘...so also every unselfish activity of his, serves the purpose of dealing a blow upon his ‘mine-ness’ and thereby makes his mind purer and purer. If we minutely scrutinize every injunction and prohibition such as fasting, charitable deeds and other codes of conduct as enjoined by the Vedas, to be followed by people in their daily actions (Nitya-Karma Anushtana) it will become clear that all these aim at making one to sacrifice at least a bit of ‘mine-ness’ and put a check on one’s craving for the worldly enjoyments.’

For, such a mind which is thus purified through the renunciation of ‘mine-ness’ another truth also will dawn: - “This ‘mine’ is just like the leaves and branches of a tree. No matter with what effort and how many times they are cut, the leaves and branches – ‘mine-ness’ - will, under favorable conditions, keep on sprouting again and again in some form or other in their own, time. Therefore, the root ‘I’ should be traced out and annihilated”.’

‘Then, according to his previous tendencies and tastes he steps into either the path of devotion (Bhakti Yoga) or the path of knowledge (Jnana Yoga) which alone are directly concerned with the annihilation of the ego, the root impurity.’

‘The real great benefit the Man has now obtained as the result of performing karmas is the subsidence of his ego, to such an extent that he is now humble before God and bows down to Him seeking his Grace.’

‘The Man who now has become a worshipper of God, with great zeal starts worshipping the prescribed different names and forms of God according to his needs and desires with the help of all mantras, yantras, and tantras.’

‘Now the Man is more and more engrossed in worship!’

Sadhu Om quotes Ramana answer to a seeker question,

‘God is only one. The one God alone is worshipped in different names and forms, each of which is said to have the particular power to fulfill a particular desire of the worshipper.’

‘Whichever of them attracts your mind most, that one is your Beloved God (Ishta Deivam)

‘The Man who is now worshipping only one God - his Beloved God - is in the third standard of the School where love (Bhakti) is purified. The practice of karmas was done in the first standard. The worship of different names and forms of God was performed in the second standard. The worship of the one Beloved God is performed in the third standard.’

‘But his (man - Ed) mind which all this time was diverted towards many Gods and thereby weakened, is now focused on his one Beloved God; that makes his worship far more effective.’

‘By experiencing all enjoyments as the gifts of his Beloved God throughout many births, the Man now gets perfect dispassion (Vairagya). The discrimination to love the Giver rather than the gift now dawns in him.’

‘He (God – Ed) takes a first step to lead the devotee further on the path, and to answer his appeal ("O my Lord, give yourself to me and take possession of me); the Gracious loving form in which He used to stand before him, disappears!’

‘Knowing that the present pangs of separation of our Man are due to his love for Him (God) and this in turn is due to not having the right knowledge of His reality, (Real Nature) and that the only remedy for this is to bestow upon him the Supreme Knowledge; God withdraws from the sight of the Man His unreal aspects, the name and form.’

‘Therefore, his (the devotee's) Beloved God, the Supreme, wishes to give him undeceiving that State, the one Thing which is the simultaneous completion of all his efforts and the fulfillment of all the desires.’

Sadhu Om writes further that the Supreme takes a body on earth as the Guru-incarnation, knowing that it will be difficult to make the Man realize the Truth, unless He, the Supreme is born within the womb of a mother, with all the limitations of a human body just as the Man is.

The disciple reflects upon his time well spent with the Guru:

“Who possibly can be my Guru other than my Beloved God who thus made me turn towards the Supreme Reality? It is my Beloved God who, all these years has showered me so much love and care. But, now I understand that many times more than, my Beloved God who gave me all the worldly objects which I asked for, it is my Sad-Guru who, by leading me through the true Path and really giving me a great good, is the only Supreme Truth that I should obtain. Did I not ask my Beloved God the boon that, He alone should be my need? It seems as if the boon has now been granted. His incarnating Himself as my Sad-Guru is the only way for giving Himself to me.”

“Truly now, my Sad-Guru who lives just like me and is there day and night, unlike my Beloved God Krishna who sometimes appeared and sometimes disappeared, alone is the Beloved God! To reach His Feet indeed is the boon I asked for! Why should I then remain here any longer?”

'The Love for Guru (Guru Bhakti) having now blossomed in him, the Man leaves everything behind returns to his Guru never to leave Him again. Thus his love towards his Beloved God, having ripened into the Love for the Guru, the Man has been promoted to the fourth standard in our School! This Guru Bhakti is the climax of all dualistic love (Dvaita Bhakti). No other form of love (Bhakti) excels this.

"Guru is Brahma; Guru is Vishnu;
And Guru is Maheshwara.
Verily Guru is the Supreme Brahman.
To Him (Guru) be my obeisance."

குருர் பிரம்மா குரு விஷ்ணு
குருர் தேவோ மஹேஸ்வர
குருர் சாட்சாத் பரப்பிரம்மம்
தஸ்மை ஸ்ரீ குருவே நமஹ

Obtaining a real Guru and generating within oneself a real Guru Bhakti takes place only in the fourth standard of our School, where the feeling of love is being purified. As soon as the Man understands that, being with his Guru is the same as getting his Beloved God and being with Him, his desire to get his Beloved God and be with Him fades away. Because of the discrimination (Viveka) which annihilated all his desires for worldly objects the Man now, is sitting at his Guru's Feet enjoying the Bliss (Ananda) of being fully satisfied in the presence of his Guru (i.e., in the state of Viveka-Ananda).

Sadhu Om writes further that the Man, who was now fully absorbed in the vast lake of his Love for his Guru, is stirred by the Guru to break away from the limitation of his Love for the Guru and flow into the ocean of Bliss, the Self.

The attainment of the Self is the highest aim of the Vedas; and that alone is the real teaching of Bhagavan Ramana. Now, the love in its perfectly refined state shines as self alone.

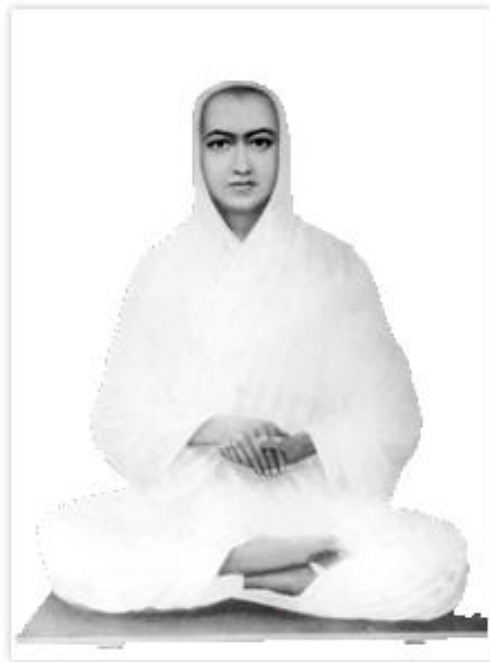


Figure 6 Ramalinga Adigal

G.Valmikanathan in his book 'MAKERS OF INDIAN LITERATURE-RAMALINGAM', published by Sahitya Akademi (e-book at <http://www.vallalar.org>) traces Ramalinga Adigal's journey on the pathway to God dividing it into three portions; journey on the Purgative way, journey on the Illuminative way and journey on the Unitive way.

The first, Purgative way, spans from his birth in 1823 till 1855 which coincides with his stay in Madras. He explains further;

“The Purgative way is that part of the long path which, one treads towards the godhead and in which one purges oneself of all desires and attachments, of all imperfections, of all acts of commission and omission of shortcomings in renunciation, of shortcomings in the total love of god in the passion for the apprehension of the godhead”.

The second, Illuminative way, spans from 1856 till 1868 when he was in Karunkuzhi and Vadalur.

“The Illuminative way is that part of the path, which comes after the purgative way, and in which one gains illumination, knowledge, and gnosis”.

The Unitive way, the final, spans from 1869 till 1874 where he finally attained Jhoti at Mettukupam.

“The Unitive way is that part of the pathway in which the pilgrim marches on with buoyant and joyous steps, filled with hope and freed from doubt or misconception. The

journey is characterized by a sense of urgency. The pilgrim, in this part of his journey, begins to walk fast, then breaks into a loping trot, and finally, gallops on with increasing tempo towards the beckoning smile and the outstretched arms, and is soon locked in an eternal embrace with the beloved, the eternal being, the godhead, the ground of all being. The journey on the unitive way is composed of several factors of experience. Recollection and quiet, contemplation, ecstasy and rapture, dark night of the soul, and unitive life”.

“Of these three sections of the pathway, the first is painful and dolorous, the second a strange mixture of sorrow and joy, the joy increasing in intensity as ignorance is slowly replaced by illumination, and the last section of sheer delight, of mounting bliss”.

Valmikanathan scrutinizes Ooran Adigal’s version of Ramalinga’s Arutpa and places his work accordingly to match these three ways. The first book and 74 decads of the second book, a total of 1384 stanzas record Ramalinga’s journey on the Purgative way. The rest of the second book and the whole of the third book, a total of 1186 stanzas, record the Illuminative way. The last three books, a total of 3248 stanzas reflect the Unitive way.

In the Purgative way Ramalinga pleads for mercy and divine guidance for his rebellious soul says Valmikanathan. This journey ends on a note of victory in receiving god’s grace.

Later in the Unitive way he recalls the sufferings he had to go through while on the Purgative way. On this journey he gained gnosis (gnana). He realized that god was love and Ramalinga fell in love with Him which is enacted as bridal mysticism where Ramalinga was the bride and god the groom. During this period he had profound mystical experiences.

Now Ramalinga steps onto the Unitive way, his longest journey, which is full of joy and ecstasy and bliss says Valmikanathan. Here Ramalinga describes the sights he saw.

The Arutpa is a record of Ramalinga’s personal experiences journeying on these three ways.

Rengaraja Desigar of Ongkara Kudil and His Teachings



Figure 7 Rengaraja Desigar

This work would not be complete without mentioning Thavathiru Rengaraja Desigar of Ongkara Kudil in Turaiyur. He is the reason that present day Malaysians have come to know about the existence of Sidhas although Jeganathar, his disciple Chitramuthu Adigal and Gnana Pitha Sivananda had brought these teachings to Malaya much earlier.

Gnana Pitha Sivananda came to Malaya in 1937 and set up the Siddha Vidhya Sangam in Setapak in Kuala Lumpur. He returned to India before Malaya gained her independence.

Jeganathar came to Malaya in 1844 and settled in Tapah where he eventually went into Samadhi. He was a disciple of Ramalinga Adigal.

Chitramuthu Adigal first stepped on our shores in 1922 and kept on returning to preach the path of his guru Jeganathar and Paramaguru Ramalinga Adigal. Chitramuthu Adigal went into Samadhi on Sunday May 5th 1995 in India.

Although Rengarajar has not been to Malaysia he has managed to gather a large following here through his able disciples who channel contributions to his ashram, the Agathiyar Sanmarga Sangam, which feeds thousands of poor and unfortunate in India and to a certain extent in Malaysia too.

He preaches to his followers to uphold good ethics and conduct, to do lots of charity and chant the names of the sidhas. He has published numerous revelations by the sidhas in the nadi and made them available to the public. He gives discourses on the merits that one gains by prayers to the sidhas.

